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HOW TO INTEREST YOUR SUNDAY SCHOOL *in* MISSIONS

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How to Interest Your Sunday School in Missions

By

SUE REYNOLDS STALEY



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FOREWORD

THE real and the only mission of the church is to make Christ known to the world. Lying within and behind this great task is the missionary command and the missionary motive. He commands us to go, and He bids us love God and love one another.

The author of this stimulating and suggestive book on missionary methods has grasped the true conception of the enterprise and fixed its strategic center. It is in the Sunday school where the material is plastic, impressible, optimistic, enthusiastic, ready to venture for God, and possessed of a faith which attempts the impossible. Did not the great Teacher set a child in their midst? Is it not here that the kingdom of God finds its most fruitful soil, its richest fruitage, and its most vital and vitalizing expression?

She makes the study of the word of God fundamental, followed naturally by a deepening spirit of reverence, and by that freedom of approach in prayer which breaks through conventionality, brings a real sense

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of God's Fatherhood, and grows in ever-widening circles into a life of service. Intensively it is Christian growth, extensively it is missionary expansion, for it is unquestionably true that "an unexpansive religion is a dying religion."

The Sunday school a missionary society; a live superintendent, one that does not have to be prayed for "to be completely revived or removed"; a teachers' missionary training-class; an alert missionary committee; a missionary library, bulletin-board and exhibit—these are all in line with a progressive working program for the extension of the Kingdom.

It is here that the worker's tools are sharpened, it is here that prayer becomes a working force, and life decisions reached for a life of active service in soul-winning. As to method: "Reach one person at a time is the best way of reaching all the world in time." As to the dynamic: it is not so much the law of love as the power of love, to be found not only in the teachings of Jesus Christ, but in the heartbeat of the great Companion Himself.

WALTER R. LAMBUTH

OAKDALE, Cal.

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INTRODUCTION

INTEREST in Missions is an attainment, not a native endowment. It is a spiritual result—the outcome of spiritual processes. The missionary forces of to-day have learned that the whole church needs to be educated and trained for the imperial enterprise of world evangelization, and so there is a valuable body of literature being created to help the church workers in their effort to enlist that big majority in the church which has never become conscious of its duty to Missions.

Men can not be enlisted in a cause of which they know nothing. Most men do not know even the primary facts and principles of Missions. The young people and the children will not grow up to be missionaries, or to support Missions, while they know nothing of the great enterprise.

We are now in the third great missionary movement of the Christian era. Each of the first two—the apostolic movement, and that of the Teutonic peoples—for

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awhile gave promise of becoming world-wide in extent, but each stopped far short of it. Each failed because the great mass of the church was ignorant of the principles and facts of missionary enterprise. This third great missionary era, in which we live to-day, looks now as though it would evangelize the whole world. But it is possible for it to fail by stopping, just as its predecessors did, far short of the goal. While there is no one thing that we can prescribe that will infallibly keep the movement going, one of the things vital to its progress is that the whole church should have an intelligent interest in, and devotion to, the work of Missions.

This is why Mrs. Staley has written "How to Interest Your Sunday School in Missions." Through this little volume, which is full of information as to methods of enlisting the church for the great campaign, she is helping pastors and missionary leaders educate and train Christians in the work of Missions.

This book will be found to be of the greatest value to leaders of missionary societies, mission bands, mission-study classes and Sunday-school officers and teach-

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ers. It will also prove to be extremely helpful to pastors in keeping their churches actively at work for Missions.

But not only is this a book of methods —it has much of inspiration and power in it. A knowledge of methods will not suffice. There must be *power* developed—power which will use methods effectively. If this book can impart to its readers some of its author's passionate devotion to Missions, as well as her knowledge of method, its service will be a large and vital one.

D. CLAY LILLY,
Field Secretary of Laymen's Missionary Movement.

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I

The Sunday School a Strategic Point

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I

THE SUNDAY SCHOOL A STRATEGIC POINT

IN looking over the field for a strategic point for the enlargement and development of the work of Missions, is it strange to single out the Sunday schools as the pivotal point? There is no organization in the church so far-reaching as the Sunday school, extending, at it does, from infant to adult life and including both sexes and all nationalities.

The Sunday school has an army of fifteen million scholars, from whose ranks we may well seek to organize a world-wide missionary campaign. If every member were trained to give at least two cents a week to Missions, it would produce a missionary income of fifteen million dollars annually, and if only one out of every thousand of the members would go as a missionary, we would have fifteen thousand additional missionaries—enough. we are told, with native

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helpers and the present force, to evangelize the entire non-Christian world.

It is only in youth that broad foundations can be laid. At the age of thirty, character begins to harden like plaster in a mold, and it is in only a few instances that it ever softens again. It is hard to make an impression on the old, while youth is pliable and impressionable, full of ideals, and capable of the highest direction. By harnessing the inquisitive and adventurous spirits of the young, their activities may be turned into missionary channels.

A child grows spiritually as he does pnysically—by food and exercise. Bind the feet and arms of a child, and physical growth is arrested Bind the mind of the child to the groove of mere reflection on spiritual ideals, and the spiritual life will atrophy. The word of God is the food for the spiritual life; missionary service is the exercise that enables the convert, probably more than anything else, to digest and assimilate the truths needed for the growth of a strong Christian character.

It has been the study of Missions, united with the study of the word of God, that has given the Moravians their passion for the

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souls of men, and caused them, although few in number, to take their stand in the front ranks of missionary service. Bible study is not the chief end of man, but the chief means to an end. Great errors may be avoided in our lives by making the distinction between a means and an end. If Bible study is made an end, the life of the Sunday school will become as stagnant and brackish as any pool under similar conditions. The spirit and life of an organization lived for self will surely suffer decay. This has been marvelously manifested in the non-missionary churches.

What is true of a church is true of an individual or of a Sunday school. Christ's great purpose and plan in His work and association with His disciples was to develop and prepare them to be missionaries. If He were here bodily to-day, would He be content to have the Sunday-school scholars simply study the teachings of His word? Would He not be vitally concerned that every scholar should be actively serving? To claim belief in Christ, and yet fail to fulfill His commands, is an intellectual faith that has in it no saving power; and to claim belief in Missions, and yet not give of one's

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self, one's prayers and one's money, is an intellectual claim that will not bring any reward in eternity.

There is a reflex blessing in giving. Unselfish lives and characters are reflexed by missionary service and gifts. Unselfishness grows far more in loving service for others than in theorizing about kind deeds. When children dress dolls and save their picture-cards for the children over the sea, they will begin to have a real interest in the people in non-Christian lands, and will take the keenest delight in studying about the boys and girls unto whom they have ministered. "Inasmuch as ye did it unto one of the least of these, ye did it unto me," will mean more to the child if he grows flowers for the sick. ". . . I live; yet not I, but Christ liveth in me," will have a new meaning for the Sunday-school scholars who have studied about the little immigrants and learned to love them.

A Sunday school without missionary instruction may be compared to a village shut in by the hills, with no road to the outside world. The inhabitants know nothing of the great world that is lying beyond them. Ignorance, prejudice and indifference are

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some of the hills that are shutting out the world-vision of missions from the majority of Sunday schools.

When Robert Moffat returned to England, he told the people that in Africa he had seen the smoke from a thousand villages where no missionary had ever been. David Livingstone saw the vision, and his adventurous spirit became harnessed for Christ, leaving a track in that dark continent in the shape of a cross which has never ceased to light the way for those who are sitting in darkness. We need men and women as teachers who will graphically portray the blackness of heathendom as Robert Moffat did, and impress upon the young life of our Sunday schools that these people can never know the Light of the world unless they will volunteer to take Christ to them.

The missionary enterprise is not a notion that has been tacked on to the church. The whole scheme and plan of giving the gospel to a lost world was instigated by our Lord Jesus Christ, the greatest missionary that ever lived. Since Christ's purpose was to bring the world unto Himself, Missions must be an integral part of the Word, and but the natural result

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of the true interpretation and application of Christian principles.

The force and strength of the Sunday school has hitherto been expended on itself. When once this giant is awakened to the world-vision of Missions, the entire world will receive the knowledge of Jesus Christ. George H. Trull says: "In the hands of Sunday-school superintendents and teachers lies the real solution of the missionary problem. They hold the key to the whole situation, and if they improve their opportunity, within a generation there will be a church whose intelligence about Missions and zeal for them have never been equaled in the world's history."

The problem is how to make and keep alive the interest of the superintendent and the teachers. There is a large number of superintendents and teachers who are not interested in the subject of Missions, and know no more about it than do the scholars.

In every church there will be found at least one person who is interested in Missions. "A missionary fire burning in the heart of one person is all that is necessary to set any church on fire for missions." It must be the business of this person to arouse

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a sleeping church or a sordid Sunday school. It is far, far easier to go quietly on one's way, and to indulge one's self in the ease of pondering and studying upon these questions, but if we know and see the will of our Master, we can not acquit ourselves of guilt until we have done everything in our power to bring this vision to the hearts and minds of others.

It will be necessary, first, to enlist the interest of the superintendent. If he is already interested in the cause of Missions, he may become a great channel for the water of life. If he is not interested, pray and work for his conversion to this great truth. Be armed and equipped with the word of God—ready "to give an answer to every man that asketh you a reason of the hope that is in you." If the superintendent offers objections, be ready to tell him how they may be met. A salesman was asked, "Do you have any trouble in selling the register?" "Oh, yes," he replied, "we meet plenty of objections, but the mind of man has not yet conceived an objection which we can not answer." Surely, as Christians, we should be just as eager and ready to prove the faith that is in us. If, after we have

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sought to bring the light to a superintendent, he still remains indifferent, it is best to ask for his removal. Pray that he may be completely revived—or removed. It will not do to allow him to obstruct the light from the Sunday school.

After the co-operation of the superintendent has been secured, the next step will be to enlist the interest of the teachers. There is no plan that will give such deep-seated and lasting results as a teacher's missionary training-class. This class might easily be incorporated in the regular teacher-training classes, or the teachers' meetings, giving six or eight weeks of the year to this specific course. If this can not be arranged, then prepare to have the course taken as an independent study.

The first year, do not select any of the mission-study courses on the various subjects or countries, but choose one of the books on the subject of Missions in the Sunday school. Every teacher must be thoroughly convinced that Missions is an essential part of the Sunday school, and must be taught how to train and enlist the interest of the class. Later, other lines of missionary thought and instruction may be taken up.

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It is a good plan to give to the teachers leaflets bearing on the subject of Missions in the Sunday school, and also seek to interest them in reading other missionary books.

When once the teachers are thoroughly aroused, and interested sufficiently to become equipped for the work, it will not be difficult to enlist the scholars in missionary service, for it will be found that this is a necessary outlet and activity for all Sunday-school scholars.

The Methodist Episcopal Church has for fifty years had its Sunday schools organized into missionary societies, having their own scholar-officers. This method of organization has proved in no way antagonistic to the other departments of the Sunday school, but rather a source of stimulation and helpfulness. As a result of this organization, the gifts to missions of the Sunday schools of the Methodist Episcopal Church are larger than those of any other denomination.

Another plan is to form a Missionary Committee of from five to seven members of the school. It will be the business of this committee to lay the plans and carry on the missionary work of the Sunday school,

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always advising and consulting with the superintendent, having him meet with the committee whenever it is possible.

Some schools have a Missionary Secretary. If this plan is followed, it may be well for the Missionary Secretary to become chairman of the Missionary Committee.

In some schools it has been the custom to appoint one of the senior classes as the Missionary Committee, rotating as often as may be necessary, so as to broaden the interest. If the class method is not used, by all means single out the people most interested in Missions for membership in this committee. No one will take the pains to make the work effective like those who have a great love for the work. In the number of deeply interested ones will usually be found the permanently detained Volunteers—those who would be glad to be on the mission field, had that been their privilege, or some young man or woman who still hopes to go—and always those in whom the love of Christ abides.

It is well to divide the work of the committee, assigning definite work for each member. The superintendent will need one or more members of this committee to assist

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him with the program of the monthly missionary meeting. If the school is not using the graded lessons, one member of this committee should be appointed to supply mission-study lessons for the various classes, to be used on Missionary Sunday. In addition to the monthly instruction, it is well for the Missionary Committee to plan for additional mission-study classes to be held weekly, on week-days, for a period of from six to eight weeks during the year. The Missionary Library, the Bulletin-board and the Missionary Exhibit should each be placed in charge of members of the committee.

It will be well for the members of the Missionary Committee to visit the classes occasionally on Missionary Sunday, giving helps and hints to the classes. It is well to suggest practical missionary work at such times, dressing dolls, making quilts, and scrap-books for the home and foreign fields.

American picture-cards with Scripture verses written in the different languages have been greatly used of God in foreign lands. Urge the scholars not to throw away their cards, but to send them to the missionaries. Children in hospitals and orphan-

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ages are made happy by the gifts of dolls, toys and scrap-books. Many of these can be made by the children, and they should also be reminded to be careful with their own toys, so they may pass them on to less fortunate children.

The progress of civilization has rendered every problem in connection with the child more difficult. The wide attraction of the world on one side, and multiplied organization on the other, have made life so complex that it is hard to make lasting impressions on the young. This makes it all the more necessary for the Missionary Committee to strive to make Missionary Sunday interesting and impressive, so that every child and every adult will look forward to it with the keenest pleasure. The committee must study and plan to use the most attractive methods of arousing missionary interest.

The bulletin-board will aid greatly in attracting the attention of the careless and indifferent. The board may vary in size, according to the space that may be used for it, but it should be hung in a prominent place, where the scholars may be able to carefully observe it.

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Missionary picture-charts may be used to attract and arouse interest, at the same time teaching valuable missionary lessons. Striking missionary quotations may also be used with telling effect. It is also well to record news items concerning the special missionary work of the Sunday school, and to advertise Missionary Sunday by posting the program at least a week ahead. The missionary magazines and bulletins sent out by the Boards contain interesting material for the missionary bulletin-board.

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II

The Power of a Picture

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II

THE POWER OF A PICTURE

IT is hard to interest people in what they can not see, and will not read about. Our real student population is small. Very few people, comparatively, will read missionary literature. It is necessary to know, in order to believe, and it is a rare thing to find a person who will read a missionary book before the missionary fire has been kindled in the heart.

How can we kindle this fire? By photographing upon the mind the facts and truths which we wish to impress. Just as a lens concentrates the sun's rays into one burning point, so will the truth about missions burn a picture upon the soul. The mind delights in the visible, the pictorial; perception is much stronger in the masses than is reflection. Notice how crowds throng the streets for the most ordinary parade.

This power of the picture is demonstrated to-day as never before. The adver-

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tising world has recognized the value of photographing truth upon the mind. At one time advertisers used many words; to-day the greatest students of publicity use striking pictures, with few words. The magazines abound with pictures and illustrations. The schools are recognizing more and more that an impression received through the "eye-gate" is more lasting than through the "ear-gate," as John Bunyan called these two great entrances to the inner man. A truth flashed to the brain through the eye will rarely be forgotten, while the most gifted speaker will have difficulty in making so profound an impression when the appeal is solely to the ear.

The masses seek pleasure far more through the eye than through any student method. This is demonstrated every day by moving pictures. We see people even of literary taste being drawn more and more away from literary pursuits. Experience has shown that pictures, even the simplest form of an illustration, will draw and hold the attention when everything else fails.

So we must recognize the fact that illustrations afford the mind an easy way to

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learn, and the teacher an easy method of instruction. The missionary and Sunday-school world should awaken to the value of this truth. We should endeavor by the use of charts and pictures to photograph upon the minds of both adults and children missionary facts that can never be erased.

Pictures have already played an important part in Missions. It is said that Alexander Duff's interest was awakened by the picture of an idol, shown him when he was four years old. A picture of the martyrdom of the native Christians upon the island of Madagascar aroused a missionary desire in the heart of Richardson at the age of seven, and caused him later in life to dedicate himself to the service of the people of this island. A picture of the crucified Redeemer in the Dusseldorf Gallery caused Count Zinzendorf to surrender his life more fully to his Master. A young girl whose life was characterized by a deep interest in Missions said that she was awakened to the need by the missionary charts which she had seen at a Y. W. C. A. conference. The charts evidently had prayer back of them, and were illumined by the Spirit, for the young woman said that when she started into the

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room to see the exhibit she had never given Missions a serious thought, and that before she had gotten to the last chart she had silently volunteered to go as a missionary. We would doubtless have more volunteers for the various mission fields if we would take the trouble to illustrate great missionary facts for our young people.

A business man who for years had been engrossed in commercial affairs, having amassed considerable money, attributes his interest in Missions to a few charts which were hung on the walls of his living-room for a mission-study class. It was planned by his church that mission-study classes should be held in the various neighborhoods. The home of this man was secured as one of the places for meeting, and the host was invited to atend the class when he could. He said afterwards that he did not hear any of the questions or answers, for he was too busy studying the charts on the walls. The result was that he quietly laid down a part of his fortune for Missions, and has become an active missionary worker.

An intelligent and gifted woman attributed her zeal for Missions to a motto that

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was painted in large letters on a strip of muslin seven yards long stretched at the rear of the platform in a missionary meeting. The words of the motto were: "The King's Business Requireth Haste." She said that when she entered the room and saw those words she was stricken dumb, and marvelously convicted of the uselessness of her life. Before the close of the meeting she offered herself for missionary service, saying: "Yes, 'the King's business requireth haste,' and I have been a laggard. By His help, to-day, I will quicken my pace." The young woman who prepared the motto realized the emptiness of words, unless used by the Spirit; in consequence, she had spent much time in prayer for her mottoes and charts, and the results were abundant.

A stranger who attended a Sunday school where a number of missionary charts were exhibited, said that the black of those charts was the blackest black, and the white the whitest white, that he had ever seen. If the church of Christ is to be evangelized in this or in any succeeding generation, we must give as much time and thought to this work as we give to the transitory things of life.

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The easiest and most attractive method of introducing mission study into the Sunday school is to use The Standard Missionary Picture Roll, which has been prepared especially for Missionary Sunday in the Sunday schools. This wall roll consists of twelve missionary picture-charts, in colors, giving the most salient missionary facts in the most attractive way. Separate charts are difficult to handle and keep in place, so this wall roll has been designed in the most convenient form, always hanging in its place and ready for use, with twelve pictures for the twelve Missionary Sundays, it being necessary only to turn the picture no longer in use.

In order to emphasize the facts of the picture charts and render them of greater service and possibilities to the school, each leaf has been reproduced in small card form, with a missionary story on the back of the cards. This roll and the cards may be ordered from any of the denominational Boards, or from the Missionary Education Movement, 156 Fifth Ave., New York City.

If the members of the school are shown the picture of a Missionary Thermometer,

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with the query, "What is your Missionary Temperature?" * it will make a far greater impression than any oral question, or complaint of indifference, uttered by some teacher.

The striking chart of "America for Christ," † showing that only one-fourth of the population of the United States and Canada are Protestant church-members, will prove the need for Home Missions and help to quicken the work of individual soul-winning.

Boys and girls need to be trained early in life to become soul-winners. There is no better way to do this than to organize personal workers' classes, using Dr. Torrey's "How to Bring Men to Christ," Dr. Jowett's "Passion for Souls," or Trumbull's "Taking Men Alive," as text-books.

Cards with the text on one side and the Bible reference on the other may be used to train the memory. In the class, one member may give a reference and see who can give the verse first, and *vice versa*. Education is not attained by proxy, neither is the work of soul-winning. The people who are mightily used of God store up passages of

* See Appendix, page 1. † See Appendix, page 2.

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Scripture with which to meet the adversary, and to carry conviction to the unsaved.

A picture of "A Mountain Home"* will make the study of the mountain people more real, and cause the boys and girls to want to share some of their blessings with this isolated people. The majority of the mountaineers have only three months of school, of an inferior type; some have no educational advantages whatever. It is rare to find church services in these sections more frequently than once a month, and then usually conducted by one of limited education. Barrels of magazines and books sent to the mountain schools and homes will aid the work. The mountain children are ignorant of the pleasures of other children. They scarcely know what a picture-book, a doll or a toy is. Boxes of these are always acceptable, especially at Christmas time, also good second-hand clothing. Addresses of the mountain schools may be obtained from the various Boards.

The picture entitled "A Contrast" † will impress upon the minds of the scholars what a small amount we are giving to the great cause of Home Missions. This chart

* See Appendix, page 3. † See Appendix, page 4.

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may be used with telling effect in Home Mission study-classes, and on missionary occasions when a Home Mission topic is used.

It has been truly said: "From a national point of view, the most important work our American churches have to meet to-day is to spread the simple, efficient gospel to the multitude of immigrants who are coming to our shores." These people come to us from darkness and oppression, hoping for better things. As a rule, after reaching America they find only the greatest hardships, privation and suffering. The power of the picture will be clearly evidenced in a study of immigration by the picture chart of the wall roll on this subject.* Restless, inattentive minds will become interested in and attracted to the subject when the picture is before them. In no other way can we teach so effectively the great lessons of our duty to these countless aliens and show their need for our tactful consideration and help.

Children should be taught that nicknames—such as "Sheeny," "Wop" and "Dago"—will only embitter those to whom they are applied, and prevent their becom-

* See Appendix, page 5.

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ing loyal, Christian Americans. Our work for the immigrants must be systematic and persistent. Spasmodic efforts among them will never accomplish anything. We must likewise feel that their need is greater than ours, and demands the very best that we can give them.

Sunday-school scholars can do many things to help the immigrants: welcoming them into the classes, and making them feel at home by kind words and attention; studying about their needs and how to help them; praying for them and supporting the work among them. The older members of the Sunday school may do much in the way of personal service by friendly visiting and the distribution of Bibles, Testaments and literature in their languages. In order to place our evangelistic efforts among the immigrants on a firm foundation, we must give to them certain social and educational advantages: provide them with literature in their own language, aid them in securing a just compensation for their labor, and see that they are properly housed under sanitary conditions.

We must make an earnest effort to inspire sacrificial giving in the hearts and

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lives of all Sunday-school scholars. It is truly amazing to see how rapidly nickels and dimes grow into thousands and millions of dollars, as shown in chart No. 6, "How Some Americans Spend Their Money." * Mission-study classes in the Sunday school, teaching the great needs of the world, backed by prevailing prayer, will turn the nickels and dimes from useless channels into the mighty course of world-evangelizing.

Telling stories and incidents of those who have sacrificed to give will do much toward stimulating the members of the Sunday school to find joy in giving. "Missionary Programs and Incidents," by George H. Trull, will be helpful for this work. There are many examples of heroic sacrifice in our own land and in foreign countries that may be given. Scrap-books with clippings of heroic deeds and noble sacrifices for Missions will prove an inspiration.

The best way to deepen the sense of "Our Responsibility" † in giving the gospel to the whole world is through missionary instruction, and the best place to receive it is in the Sunday school. Undenominational studies for the Sunday school, on home and

* See Appendix, page 6. † See Appendix, page 7.

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foreign subjects, may be ordered from the Church Boards or Missionary Education Movement, 156 Fifth Ave., New York City.

The gain in church membership in foreign lands during the past hundred years * has been truly miraculous, and pre-eminently a work of prayer and faith. If the work is to continue to grow, we must train up missionary intercessors. There are many methods and prayer-helps that will assist the teacher and parent in this work. A book with names and petitions, and records of answered prayer, will prove a great stimulus. A study of the promises from the word of God will increase faith and strengthen intercession.

It is possible for the Sunday schools of America to evangelize the world in this generation.† It is from the ranks of this great army that we hope to obtain the men and the money for this heroic undertaking. This is the third great movement to evangelize the world. Shall we allow it to fail, or shall we press toward the mark, each individual realizing that, if individuals fail, the movement fails? There are hundreds of thousands of people in India being

* See Appendix, page 8. † See Appendix, page 9.

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turned away from the gospel because there are not enough missionaries to teach and train them. Shall we arise and meet this need, or shall we allow this multitude of seekers to go back into heathen darkness?

The figure of the Chinaman, representing the condition of China as contrasted with that of the United States and Canada,* can not fail to impress the need of Foreign Missions. The strength and hope of the work in China, as in all other foreign lands, is in the training and preparation of the natives to be missionaries. There is no people in the world so eminently fitted to become great missionaries as the Chinese. They are tireless in energy, industry and perseverance, and are unsurpassed in thrift. They are a brainy people, have remarkable physical endurance, are reverent, home-loving and law-abiding. It has been said that to win China is to win the Orient, but this can never be accomplished without the prayers and service of the boys and girls of America.

An old Chinaman at the age of eighty said: "Can it be possible that God's people have known of this wonderful Saviour all

* See Appendix, page 10.

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these centuries and I have never heard of him till now? Why did you not come sooner?" We have no words to answer that pathetic question. We can not recall lost opportunities and past indifference. We can only redeem the time that is left.

The chart showing the need for medical missions * may be effectively used in the call for volunteers, and in increasing gifts and interest in this work. There is perhaps no agency that has been so effective in opening doors to the gospel as medical missions. Even from countries where the missionaries could not enter, patients have come seeking healing from medical missionaries, and have taken back with them the word of God containing the glad tidings of the gospel. Christ was a medical missionary. He healed the bodies and preached to the souls. The medical missionary seeks likewise to give the gospel to every patient that comes to him.

Medical missions are needed in all non-Christian lands, but the need is greater in some countries than in others. Yet it would be hard to say just where the need is greatest. Medical missions have broken down

* See Appendix, page 11.

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prejudice and won friends for the gospel where everything else has failed. The bitterest enemies of the gospel will not speak against the missionary doctor and the hospitals. It is impossible to describe the need for medical missions. The cruelties and atrocities that are practiced by native physicians seem almost incredible to enlightened minds. Thousands become blind every day for the lack of the simplest treatment. If only one in every thousand in our Sunday schools would go out as a medical missionary, it would give us a force of 17,500 medical missionaries. Think what that would mean to the progress of Christian Missions and to suffering heathendom! When we consider the large number of physicians in this country, and of how abundantly our need is supplied, it does seem that more of those entering the medical profession should consider the great need in foreign lands.

To stress systematic, proportionate giving in the Sunday school, use chart No. 12.* Every child should be trained to give regularly to Missions, and the gift should be his own—earned, saved from an allowance, or

* See Appendix, page 12.

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by some act of self-denial. The latter method, if not pressed too far, will draw the heart of any child to the cause of Missions.

No child is too young to be taught the important lesson of Christian stewardship. An acrostic containing references on this subject and spelling the word "stewardship" may be placed upon the board.

S—Rom. 14: 12.
T—Hag. 2: 8.
E—2 Cor. 9: 7.
W—1 Tim. 6: 10.
A—Lev. 27: 30.
R—Acts 20: 35.
D—Rom. 12: 13.
S—Ps. 119: 44.
H—Prov. 3: 9, 10.
I—2 Cor. 8: 12.
P—Luke 6: 38.

These references may be read in turn by the scholars, or eleven children may hold up the letters of the word and recite the Bible verses in turn.

It has been truly said that "Aladdin's lamp never was half so mysterious nor so powerful as the shining bits of nickel, silver and copper that slip through our fingers in

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an unceasing stream." We may well ask, "Were they God's?"—those billion, billion nickels that were drowned in drink last year, while His world lay groaning in darkness. Was it His coin that built those mountains of candy and piled up those pleasant palaces of pleasure, while His world was ignorant and cold, hungry and wicked? If so, what will our record be when the books are opened?

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III

The Missionary Exhibit

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III

THE MISSIONARY EXHIBIT

AFTER we have introduced the Missionary Wall Roll and Missionary Picture Cards into the Sunday school, we may begin to look for a larger interest in anything that pertains to Missions.

Missionary Sunday should stand out in the minds of the members of the Sunday school as the brightest spot in the whole month. With a little trouble on the part of the Missionary Committee, it may easily be made so. Nothing will awaken the interest of the Sunday school in Missions more than a Missionary Exhibit. Bright colors and attractive objects never fail to appeal to the minds of both old and young. The auditorium of the Sunday school should be fairly aglow, on Missionary Sunday, with flags of every nation, missionary pennants, charts, maps, mottoes and curios. Counter-attractions in the form of picture shows, parades, and the like, are increasing daily.

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Is it not necessary for us to increase our effort in awakening and holding the interest of our young people in higher things?

By all means have the members of the Sunday school make as many of the maps, charts and mottoes as possible. The real success of the exhibit depends upon the originality and creative power of the young people. There is a strong desire and a love for the creative in all young people, which, if harnessed by the Sunday school, will increase the speed of our work, and become one of the greatest assets of the church. The making of one missionary chart in a home by a child will often awaken the interest of the parents in Missions when everything else has failed. Grandmother will become interested, and want to know all about these wonderful charts. Mother and father, big brother and little sister, will have to see them. Thus the impression is made, and when the charts are exhibited, nobody will examine them more carefully than the parents and the members of the families of the boys and girls who have made them.

Scarcely a home in the church will fail to be awakened by this constructive method.

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After one or two of these exhibits, there will be in the church a knowledge of Missions that never existed before, followed by an enthusiasm and interest that will cause mission work to be no longer a drag, but a source of delight.

Some of the articles for this exhibit may be bought, but unless the majority of the things are made by the members of the school, much of the interest and power of the exhibit will be lost. Here are a few suggestions that may prove helpful in the making of articles for such an exhibit. If possible, secure one person from every home for the work on one article.

FLAGS

Flags add color and tone to the exhibit and give a gala note that would be lost without them. It is well for every girl and boy to know the flags of all nations. Pictures of these may be obtained from any good library. The flags may be easily made from colored muslin, and will afford the girls an opportunity for exercising their skill in applied patchwork, which is so much in vogue now.

The round sticks for these flags may be

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easily obtained. If finished sticks are not available in your community, skin the bark from the limb of a straight sapling, cut about two feet in length, and, after the knobs have been smoothed down, you will have as good sticks as any one will need. Of course, the stick should be of moderately dry wood.

The flags should be about 12 x 18 inches in size. A Japanese flag is easily made; all that is required for it is a strip of red calico, 12 x 18 inches, with a sphere of white muslin stitched in the center. The new Chinese flag is still easier to make, with its five parallel stripes in Chinese colors. The other flags may be copied from the pictures of the flags, given in colors. Some of the flags will be more difficult to make, so that if you can not find any one who is willing to make them, they may be ordered for a small sum from any large department house.

PENNANTS

The pennants are almost entirely for decorative effect, but we must not leave them out, as they will appeal to the eye of some boy or girl who might not otherwise become interested. And doubtless there are

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in the Sunday school boys and girls who will make a pennant who would not make anything else for the exhibit. These pennants will familiarize the children with the colors of the different nations, and give them exercise in craft-work. Where a boy or girl is gifted in lettering, it is better for them to make their own letters, but if they are unable to do this, gummed letters may be used.

In making the pennants, make the background of the pennant the same as the background of the flag of its nation, using for the letters the same coloring as is used in the decoration of the flag. For instance, in making a Japanese pennant, use red cloth, with the word "Japan" in white letters. A Chinese pennant would be of yellow cloth, with the word "China" in black letters.

MAPS

If possible, always buy a large "Missionary Map of the World," to be hung just over the rostrum. It is better to let the scholars make all of the other maps. Use cambric or any white cloth for all maps, as this exhibit is to be used permanently, and will require much handling in putting it up

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and taking it down as often as will be necessary.

I would suggest that none of these maps be less than a yard square, so that when they are in use the stations and names may easily be seen from all parts of the room. It is also a good plan to have merely an outline map of the different countries and let the scholars fill in the maps on Missionary Sunday. The stations may be marked by gold stars. Journeys of the missionaries, or the extension of the work, may be shown by thin strips of black passepartout. Pictures of famous missionaries may be pasted either near a station or in the center of the country where they have lived. Pictures of houses, boats or jinrikishas cut out of missionary magazines may be pasted on the map by the children during the hour. This lends a wonderful interest and charm to the meeting for the little folks.

It is often helpful for the teachers to ask the children to make small maps of the different countries on Missionary Sunday. These may be pinned up temporarily, as this will stimulate the children in trying to do their best in the making of these maps.

It is likewise of great interest to ask the

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children to read the life of some famous missionary—for instance, "Uganda's White Man of Work," illustrating the journey of Alexander Mackay from England to Uganda—then paste pictures on a long strip of white cloth. First, the pictures of seven men, cut out of any magazine; then pictures of the equipment which they took with them; then a picture of a ship, followed by pictures of everything that can be found to illustrate the journey. Be sure to have the pictures pasted on muslin, so that the work may be preserved for the permanent exhibit. Small, gummed missionary maps of the world, with the date of Missionary Sunday written or printed on them, may be given the children to paste on the outside of their quarterlies. This is an attractive method and one that will impress, causing Missionary Sunday to become a prominent event in the child's mind.

When we recall that some of our most famous missionaries received their life impulse from the study of maps, in connection with some missionary phases, incidents, or the tracing of a missionary journey, we will not consider any effort along this line too great.

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PICTURES

Pictures of missionaries, hospitals, schools and churches may be mounted and framed with the sort of passepartout binding that resembles wood. In arousing the interest of the children in collecting and searching for missionary pictures, much valuable missionary information will be gleaned by them. The pictures that are cut from missionary periodicals may be mounted upon heavy gray cardboard. Sets of photographs of missionaries may also be mounted in the same way. Or the picture of a missionary may be placed in the center, with pictures of the natives and native scenes grouped around it. Study pictures of India, China, Japan and Africa may be mounted on heavy cardboard. These may be obtained from the church Boards. Colored post-cards from the different countries, when collected and mounted, are also very interesting. Those of Japan are especially beautiful. Girls who are clever in paper-craft may dress paper dolls in the dresses of various nationalities and mount them upon cardboard. A number of styles of each nationality may be obtained.

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CHARTS

The heart of the Missionary Exhibit lies in the charts. It is to this part of the exhibit that we should direct our best efforts, for through the charts we wish to burn missionary facts into the hearts of the people who will not read missionary literature.

Many of these charts may be home-made. In every community there is inventive and creative power lying dormant, and the missionary chart affords a large opportunity for this talent. Once awakened, it may become a great power in the evangelization of the world. I know a girl who, in reading missionary literature, watched for expressions that might be used on a chart. For example, she saw this statement: "If we will increase our gifts from a postage stamp (one cent per week) to a street-car ticket (or four cents a week increase), we will have the necessary amount to evangelize the world in this generation." Immediately there flashed before her mind the picture of a one-cent stamp and a street-car ticket, and as a result a striking missionary chart was originated.

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Another girl cut out a large shoe from a piece of cardboard, and on it pasted a picture of William Carey, with a few facts in regard to his life. Underneath the facts were his renowned words: "Expect great things from God; attempt great things for God." If every child in the church did not know that William Carey was a shoemaker-missionary, they knew it after they saw this chart.

Another scholar cut a large red heart out of a piece of cardboard. He had a picture of the tree in Africa where David Livingstone's heart was buried; this was pasted in the center of the heart, and around this picture were grouped facts concerning the life of this great missionary. Children will delight in cutting out pictures of Bibles from a Bible catalogue, and pasting them on a piece of Bristol board. An older person might letter the chart for them, or they could use gummed letters for the words: "The letters of 114 Bibles are not enough to represent the population of China."

A striking illustration of the small amount that we give to Foreign Missions may be represented by three cambric bands (red, white and blue), using half the width

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of the cambric for the bands. The red band should extend entirely across that end of the auditorium which the school faces, and on this should be shown the latest statistics of the wealth of the Protestant church; the white band should be proportioned so as to show the increase in the wealth of the church; and the small blue band should represent the gift of the church to Foreign Missions. These bands should be tacked high above the maps and charts.

It is not wise to make all of the charts at once, nor to perfect an exhibit before it is displayed. It is much better for the work to be a continual and gradual growth, exhibiting a few new charts on each Missionary Sunday, always giving the most prominent place to the newest charts.

A great deal of good may be accomplished by the loan of these exhibits for special missionary meetings. It will widen the interest of the work and inspire individuals from the various communities to go home and start an exhibit in their own church.

Posters are an excellent way to advertise missionary meetings, and interesting collections of these may be made, and kept in

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the exhibit box for use from time to time. It is well to exhibit these at the general missionary meetings. The Carey and Livingstone charts already described would make good posters, by adding the time and place of meeting. The more striking the idea, the better the poster.

It is interesting to ask the different classes to edit newspapers from the various countries. All of the news must be clipped from missionary periodicals and pasted on a large piece of paper the exact size of a newspaper. A very attractive paper of this kind was called "North Kiangsu News." Letters cut out of newspapers were used for the headings. On the first page of this paper was a description of the oldest and the youngest stations in this mission; a map of the mission, with the stations clearly marked; and pictures of the missionaries and their homes, together with interesting facts concerning the pictures—all information being clipped from missionary periodicals. One or two clever poems written by the missionaries of this mission were also included. The second page gave accounts of the cross-country trips of the workers, pictures of hospitals, nurses and doctors,

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with interesting data. The third page was reserved for the local items, concerning the movements of the missionaries, and extracts from their letters. Births and deaths in the missionary stations were also noted. The fourth page abounded with clever advertisements. The want column read like this: *"Wanted*—A thousand subscribers for the Missionary Survey." Pictures of sick and worn-out missionaries were pasted in this column, with the words: *"Wanted*—Some one to take our places."

LEAFLETS

The various Boards have a number of free leaflets for distribution. It is well to mount these on cardboard and exhibit them in one of the rooms, for reference. This will stimulate teachers and pupils to keep in touch with the work. A wise distribution of leaflets is always advised. With prayer and guidance, the placing of Sherwood Eddy's "Supreme Decision," or Robert E. Speer's leaflet, "What Constitutes a Call," in the hand of a young man or young woman may mean the conservation of a life for foreign or home work which might otherwise have been lost to the cause.

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CURIOS

Curios always add interest to an exhibit. Almost every one has something of the kind which he will be glad to contribute. Returned missionaries, when they learn of the collection, will make a contribution. If you send them postage, missionaries will send articles of interest. Curios that reflect the customs of a country are most desirable. A cabinet should be prepared for these articles; some boy who has had manual training will take delight in making the cabinet.

MOTTOES

Quotations from the lives of famous missionaries, the words of great men in regard to Missions, and Biblical quotations all make good mottoes for the Missionary Exhibit. The inspiring motto, "The Evangelization of the World in This Generation," might be used in every exhibit.

An attractive idea for mottoes is to choose some famous saying of a missionary, using his picture at one end of the motto, and a map of his country at the other end. The origin of the famous quotation, "You must hold the ropes," would be interesting.

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"We saw there was a gold mine in India, but it seemed almost as deep as the center of the earth. Who will venture to explore it?" "I will go down," responded William Carey, "but remember that you must *hold the ropes.*" Use the picture of William Carey at one end of this motto, and the map of India at the other end.

Beautiful mottoes may be done in water colors on Bristol board, with attractive decoration. Burnt-wood effects are good and lasting for motto work. The large mottoes, however, should all be done on cloth.

It is a good plan to make a missionary motto for each classroom. You will probably be able to glean newer and fresher mottoes than the ones I am able to give you; the search for them will be stimulating.

The famous sayings of great missionaries will always be a burning and shining light, like these immortal words: "The prospects in Burma are as bright as the promises of God."—*Adoniram Judson.*

"Go where He is not, and take Him with you."—*Bishop Selwyn.*

"Mr. Morrison, do you expect to make an impression on the idolatry of the Chinese

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Empire?" "No, sir; but I expect God will." —*Robert Morrison.*

"The spirit of Missions is the spirit of the Master."—*David Livingstone.*

"Were I to go to heaven to-morrow, I should do what I am doing to-day."—*John Eliot.*

"He who loves not, lives not."—*Raymond Lull.*

"If you want to serve your race, go where no one else will go, and do what no one else will do."—*Mary Lyon.*

"Christ is conquering; Christ is reigning; Christ is triumphing."—*Charlemagne.*

"Turning care into prayer."—*John Hunt.*

"Now let me burn out for God."—*Henry Martyn.*

"Had I ten thousand lives, I would willingly offer them up for the sake of one poor negro."—*William Johnson.*

"If I had a thousand lives to live, I would give them all to Africa."—*Charles Frederick Mackensie.*

"If America fail, the world will fail."—*Professor Park, of Andover.*

"Rock, rock, when wilt thou open to my Saviour?"—*Francis Xavier.*

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"Prayer and pains, through faith in Christ Jesus, will do anything."—*John Eliot.*

"Results must be left in the hands of God."—*Bishop Selwyn.*

"China has no sorrow that Christ's message can not heal; India has no problem it can not solve; Japan no question it can not answer; Africa no darkness it can not dispel."—*Judson Smith.*

"Christ as the remedy for sin never fails."—*John Kenneth Mackensie.*

"Let me fail in trying to do something rather than sit still and do nothing."—*Cyrus Hamlin.*

"The word 'discouragement' is not found in the dictionary of heaven."—*Melinda Rankin.*

"We can do it if we will;" "We can do it, and we will;" "We can do it, for God wills it."

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts."—*Zech.* 4: 6.

"In the Kongo Free State, the battle will be between the bottle and the Bible."—*F. P. Noble.*

"Satan hovers over India and China

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with his hands full of poppy seed."—*Anon.*

"Prayer and Missions are as inseparable as faith and works."—*John R. Mott.*

"Whoever prays most, helps most."—*William Goodell.*

"Let us advance upon our knees."—*Joseph Hardy Neesima.*

"Give until you feel it, and then give until you don't feel it."—*Mary Lyon.*

"I am tired of hearing about people raising money; it is time for us to give it."—*John Willis Baer.*

"We can not serve God and mammon, but we can serve God *with* mammon."—*Robert E. Speer.*

"We are playing at Missions."—*Alexander Duff.*

"Every church should support two pastors, one at home, and the other abroad."—*Jacob Chamberlain.*

"O Lord, silver and gold have I none. What I have, I give; I offer thee myself."—*Alexander Duff.*

"It was not so much a call to India that I received, as it was an acceptance for India."—*Bishop Thoburn.*

"Here am I; send me."—*Isa.* 6: 8.

"The burden of the proof rests upon

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you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign field."—*Ion Keith Falconer.*

HINTS

In every Sunday school it is easy to single out the people most interested in Missions, and it is always advisable to put such persons in charge of the exhibit.

It will be necessary to have a strong wooden box, with lock, in which to keep the exhibit material. The exhibit must always be taken down after Missionary Sunday and placed in this box, so that none of the articles may be damaged or lost.

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IV

The Workman and His Tools

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IV

THE WORKMAN AND HIS TOOLS

THE Missionary Wall Roll, Charts, Maps and Mottoes are lights that will attract, if used by the Spirit, but they will not do the work of other tools. On a dark night, out upon the seas, we could not do without the lighthouse—we need to be shown and directed to the harbor. So our young people need to have the light of this great work flashed upon them in a way that will attract powerfully, and at the same time direct them to the right port. After they have seen the light, and we have kindled in them an interest, and a determination to follow the light, our work has only begun.

Instead of letting missionary interest draw the minds and hearts of the scholars away from the Bible, we need to study how to direct the interest so that it may center wholly in the Bible. Only skilled workmen can do this. We would not place at the head of a manual-training class a man who

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knew nothing about the work, and was not familiar with his tools. Imagine a man undertaking to teach such a class who would have to hold up a book in front of his eyes so that he might learn as he attempted to teach. And yet this is a condition which we find in a large number of our Sunday schools. The workmen are not familiar with their tools and do not know how to use them. The best remedy for this is to foster the teacher-training classes and mission-study classes, for they will give us skilled workmen.

Let us endeavor to make the Bible the most interesting and attractive of all books to our young people, showing them that it is the greatest missionary book in the world. The deeper our interest in the word of God, the deeper will be our missionary interest.

The most important part of the program on Missionary Sunday is the Scripture lesson, and yet it is usually the part that is most neglected. One verse carefully and appropriately selected, with a few remarks directing the attention of those present to the thought in the passage, will do more good than a long passage that has no bearing upon the lesson or the subject of the

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hour, given in a way that does not gain the attention of the school.

Variety, too, is needed. Do not repeat again and again the same passage of Scripture on each Missionary Sunday unless you can present it with a fresh aspect. It will be well for one of the members of the Missionary Committee to make it his or her business to search the Bible for appropriate passages. It will be marvelous to the student who makes it his business thus to seek, how the Scriptures will unfold along these lines. Fresh meanings and new lights, richer and fuller interpretations, will come to the one who will take the time and trouble for this work, blessing and enriching the life of the individual as he seeks for the hidden treasures to pass them on to others.

We must not fail to show to the school what a privilege we enjoy in having free access to the word of God. It will be well at times to tell the stories of the martyrs who have given up their lives rather than give up the word of God; of the sufferings and persecutions that have come to so many native Christians in heathen lands, when they have accepted the Bible as their guide; how the Book must often be hidden away

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and only read at rare and uncertain intervals.

Missionary stories that center around certain passages of Scripture will never fail to interest. Tell the story of Joseph Hardy Neesima, who in boyhood buried one of the little clay gods to see if it was really a god, and if it had any actual power. After watching it carefully for days, he saw a sprig of green shooting up from the mound. Believing that the god had life, he dug down to see more—and found only a grain of rice that had lodged in a crevice in the little clay image. The idol was lying there as powerless as when he had it placed beneath the sod. This turned the faith of Neesima away from the gods of his fathers and he began searching for the truth. The way of life was revealed to him in two Bible verses. He read in a Chinese Bible, in a seaport of Japan: "In the beginning God created the heaven and the earth." This was his first revelation of God. Later in China, in another Chinese Bible, he read: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This was his first revela-

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tion of the Son of God, Jesus Christ. And from these two verses he became a strong Christian leader, Christian minister to his own people, and the founder of a famous university. Would not the reading of these two verses, with the story of the work they wrought in Neesima, make a strong impression upon any Sunday school?

There are scores of interesting stories, connected with Bible passages, that will thrill the hearts of the hearers. Many of these may be found in the lives of missionary heroes. Tell the school how Henry Martyn, a brilliant scholar, was turned from the study of law, which held out worldly honors and appealed to his worldly ambition, by a simple Bible verse, which resulted later in the surrender of his life for missionary service. The verse of Scripture was Jer. 45:5: "Seekest thou great things for thyself? seek them not." This instance may be the means of inducing many of the scholars to read "The Life of Henry Martyn," which will prove inspiring in more ways than one.

Endeavor to encourage in the lives of all members of the Sunday school systematic Bible study in the home: it is the food for

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the spiritual life, without which we will become starved, inefficient Christians. Could we photograph the soul as we can the body, I am afraid that many Christians would present a sadder spectacle than the pictures of the famine-stricken people in India and other lands.

Music is a tool which we can not afford to discard. Many people are won to Christ by the power of a song, who would not otherwise be touched or reached. Men and women have been known to consecrate their lives to missionary service by the singing of a missionary hymn. The knowledge and extent of a great many people's missionary music begins and ends with "From Greenland's Icy Mountains." Without taking any time and thought for a missionary meeting or Missionary Sunday, they turn at once to this time-honored, yet time-worn, song, making the hymn, with its beautiful message, so hackneyed that it has in a large measure lost its power and charm. If "From Greenland's Icy Mountains" is used, have some one tell the story of its origin, or something of the life of Reginald Heber, the author. At the time of the writing of the hymn, Heber was the young rector of

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Hodnet, England. Later he was made bishop and went to India. While visiting his father-in-law, Dean Shirley, of Wrexham, Heber was requested by him to write a hymn for a missionary service. Having been stirred by the story of Henry Martyn's life, he retired to his room and wrote the first three stanzas of this famous hymn. Later, not feeling fully satisfied with the poem, and declaring it incomplete, he added the last stanza.

There are a number of other inspiring missionary hymns with beautiful stories, which may be given in this way. "Tell It Out Among the Heathen," by Frances Ridley Havergal; "I Gave My Life for Thee," by the same author; "Christ for the World We Sing," by Samuel Walcott; "A Mighty Fortress is Our God," by Martin Luther; "All Hail the Power of Jesus' Name," by Edward Perronet; "Before Jehovah's Awful Throne," by Charles Wesley; "O God of Bethel, by Whose Hand," by Philip Doddridge; "Arise, My Soul, Arise," by Charles Wesley; "Jesus! and Shall It Ever Be," by Joseph Grigg, and "Jesus, I My Cross Have Taken," by H. F. Lyte—all have interesting stories in connection with

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them, which may be found in "Holding the Ropes," by Belle M. Brain.

A number of beautiful hymns have been written by native converts in non-Christian lands. Miss Brain gives us the history of four of these: "In the Secret of His Presence" was writen by a high-caste Hindu girl, who developed into a fine Christian character and became a missionary to her people. "My Soul, Forget No More," was written by William Carey's first convert, Krisna Pal, who became an eloquent preacher. "Take My Heart for Thine, Jehovah," is by a native pastor in Madagascar, who wrote it in prison, shortly before his death. "Awakened by Sinai's Awful Sound" is by Samson Occom, a famous Indian preacher.

We sing,

> "Jesus, I my cross have taken,
> All to leave, and follow thee;
> Naked, poor, despised, forsaken,
> Thou, from hence, my all shalt be,"

though few of us have known what it is to suffer any of these things for Christ, and yet this song tells the story of the majority of the lives of the native Christians in heathen lands.

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Spirituality is a plant that does not thrive in the hearts of the people who give themselves over to ease, pleasure and luxury. We look with pity upon those who have trials, afflictions and persecutions, yet out of these seeming misfortunes will often spring the flower that is to be desired by every one—the flower of a spiritual life. So, if things have come easily to us, and we have been more blessed in material ways than others, and have suffered less persecution, let us be slow to count ourselves the most fortunate, for, by the very ease which these things have given us, we may have missed spiritual blessings, and a power that means far more.

The Missionary Library is a chest of tools which we can not do without. We must be very careful of the tools that we place in this chest. We must have tools for the beginners, as well as the ones for the most experienced workmen. All skilled missionary workmen know the value of the Missionary Library, and of the pains and thought which must be given to the selection of the tools.

It should be the work of every teacher to interest the scholars in missionary books.

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It is well to have a table displaying the most interesting ones on Missionary Sunday. Children and grown people will often be aroused to read the books, when they would not go to a library, or even to a convenient bookcase, for them.

In selecting the books for the Missionary Library it is better to have a few interesting ones, which will be constantly in demand, than to have rows and rows of books that are never read—perhaps not even taken from the shelf.

A good way to get missionary books read is to have some one who is gifted in story-telling occasionally tell the story of a missionary book, condensing it as much as possible. There will be a consequent rush for the book every time, and the librarian will feel the need of having several copies instead of one. For months, the book that has been advertised in this way will be called for.

Another plan is to have a reading contest, offering rewards. Paste questions in the front of the books that are to be read, and offer a reward to the one who answers the largest number of questions most intelligently. It is well to offer a reward to the

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Juniors, and one to the Seniors. One boy, who said that he hated missionary books, entered such a contest and stayed in from play on Saturday to answer the questions on "Heroes of the South Seas." Where it is not possible to have the story told, or to use the contest, it is a good plan to hold up one or more curios of the country in which you wish to arouse interest, giving the name of the book that tells about it. This will incite interest and cause a large number to read the volume. An Indian war banner, a moccasin, a Malay kriss, or a South Seas implement of agriculture, will attract the boys and get them to read biographies and other missionary books on Indian life or life in the islands. A good idea is to hang a large placard in the Sunday-school room, with the words, "Have You Read the Adventures of John G. Paton?" changing the name on the placard from time to time.

A certain minister who was full of missionary zeal, and was familiar with all of the great missionary books, would often refer to these books in his sermons and in conversation. The result was that his people read them, and became filled with missionary zeal, placing his church in the

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foremost ranks of missionary service. Another minister offered two missionary books as a reward for the reading of the largest number of similar volumes. One was offered to the senior members of the Sunday school, and another to the junior members.

There are many other ways of arousing interest in the Missionary Library. Original methods, applied by live workers, will always accomplish the greatest results. George H. Trull, in his "Missionary Methods for Sunday-school Workers," gives a classified bibliography of missionary books, from which one may easily select a good Missionary Library; or lists from the various Boards, or from the Missionary Education Movement, 156 Fifth Ave., New York City, may be obtained.

Children are always interested in making missionary scrap-books. The pictures from the out-of-date missionary periodicals will be especially pleasing for the smaller ones. Pictures of missionaries of the past and the present, pasted in these scrap-books, with some incident in connection with the life of each missionary, will also prove of interest. In showing the pictures to the children, tell them how much the mission-

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aries desire the prayers of the people at home.

Shut-ins will be interested in making reference-books from out-of-date missionary magazines. The metal pins may be removed from the magazines, and the leaves filed in loose-leaf books, classified according to country or to subject. In this way, with small expense, a good missionary encyclopædia may be made for the home or Sunday school.

The deepest and most effective work, however, will probably be along the line of systematic mission study. "Undenominational Missionary Studies for the Sunday School," by George H. Trull, published by the Sunday School Times Company, is recommended. There are three series for Juniors and Intermediates, dealing with Home and Foreign Missions. The lives of famous missionaries, home and foreign; our responsibility for the immigrants in our midst; foreigners in our cities; mountaineers of the South; lumber and mining districts—are some of the subjects treated. Other good Junior books are "China for Juniors," "Africa for Juniors," "Japan for Juniors" and "Coming Americans."

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We should make a special effort to have Missionary Sunday in the Primary department instructive and attractive. One of the best ways is to secure a box of the curios that are gotten out for the little tots. There is one on Japan, Africa, and American Indians, the curios and scenes being designed to teach the children about the home life, occupations, worship, etc., of these lands. A manual of suggestions comes with each box. Any one of these sets will serve for six Missionary Sundays. There are also in connection with this study twelve picture-cards which may be purchased and given the children if desired. The curio boxes sell for $1.50 each.

A less expensive method of interesting the children is to use a sand-tray, using the curios one has, and asking the children to collect others. Many very attractive Chinese and Japanese curios may be found in the shops; others will be given or loaned from the various homes. A clever teacher may easily construct the houses from cardboard, and add other touches for the landscapes. Anything which the children must work for, or help to collect, will deepen their interest in the study that is to follow.

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"Mite-boxes" in fancy shapes will always be a source of attraction to the children. Many different styles may be obtained, such as suitcases, barrels, loaves of bread, or eggs for Easter mite-boxes. One inventive teacher gave her children china pigs for mite-boxes, telling the children that they must fatten their pigs with money during the spring and summer, and that in the fall they might have a "hog-killing." This pleased the little ones very much.

Missionary chalk-talks may be effectively used for the Primary department or the Juniors. For ten cents, twelve missionary lessons with blackboard illustrations may be obtained. "How to Interest Children in Missions," by Katherine R. Crowell, is a book that every Junior teacher and every mother should have.

If the mothers can be interested, there are many ways of furthering missionary interest in the children in the home. A set of Chinese rag dolls to be cut out and stuffed with cotton, accompanied by a story in ten chapters, may be obtained. "The Missionary Painting Book," by Eleanor T. Fox, and "Pictures Worth Painting," notes

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by E. G. Hodge, contain missionary pictures to be colored by the children. A descriptive story comes with each picture. Some of these are: "Yo San and His Friends" (attractive pictures for tracing); "An Indian Family," by Dr. C. S. Vines (a game for painting and cutting out that teaches the children about life in India); and "A Chinese Street," by Blanche Cooper (for painting and cutting out figures that show the life in a Chinese city).

"The Golden Key," by Mary Potter Angell, would make an interesting mission study for boys or girls. This book describes a trip in an airship to South America, Mexico and Papal Europe. A puzzle map and "trip tickets" may be obtained for this study, which may be ordered from the church Boards.

In addition to the observance of monthly Missionary Sunday in the Sunday school, an ideal method is to organize each Sunday-school class into a weekly mission-study class, meeting from six to eight weeks in the fall. It will be a surprise to see what zeal and interest the boys and girls will show in these classes, if teachers who are interested in the work can be found. It is

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not necessary to use always the same teachers who teach on Sunday morning. I have known boys and girls to beg for the classes to go on through the winter.

The scholars will need note-books for these study classes. It will add interest to illustrate the books with pictures on the various mission fields. Sets of twenty-five pictures for twenty cents may be obtained from the Boards. Chinese and Japanese colored post-cards also could be used. A set of eight post-cards on "The Island World" will be found helpful for that study.

An attractive feature for mission-study classes is to close the classes with a stereopticon lecture. The slides may be rented from the denominational headquarters. Where a Sunday school does not have separate mission-study classes, and only observes Missionary Sunday, it will be well to have these stereopticon lectures at least twice a year.

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V

Talking to the Father

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V

TALKING TO THE FATHER

IT is often from the simplest minds that we learn our deepest lessons of faith. This fact is strongly evidenced in the life of Sammy Morris, the African slave-boy—"one of the purest souls that ever tabernacled in clay; who walked among us for a few brief years, wearing the white flower of a blameless life, an example of what God can do with a life that is absolutely His. The faith of Sammy Morris never wavered or questioned, hence God, who hath chosen the weak things to confound the things which are mighty (1 Cor. 1:27), put His power upon him. His simple, honest, truthful life was as truly owned of God as was that of any prophet of old."

This African youth learned from an American missionary, a young woman filled with the Spirit, and from an African boy who had been taught by her, that God was his Father, and that prayer was talking to

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God. Ever after this, Sammy called prayer "Talking to the Father." He literally talked with God, and received answers that are recorded as modern miracles. The gift of faith was his because he came as God has told us to do, "as a little child," with a heart free from the rock of pride, which bars the door for so many Christians.

When asked to do things, he would always say, "I will talk to my Father about it." God was more real to him than any earthly person, and he knew and loved Him far better. Men of great learning, men who could instruct philosophers, sat at the feet of this black African boy to learn of God, and to know better the way of faith. The sickness and death of this rare spirit, who was so much needed in the land to which he was preparing to go as a missionary, is one of the mysteries which we will sometime understand. The story of this simple life will inspire the members of any Sunday school to a greater faith, teaching lessons in the prayer-life that young and old need so much to know.

There is nothing that this old world needs to-day like intercessors. People everywhere in all times and places need to pray,

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and there is no better petition to begin with than "Lord, teach us to pray." Over and over, in our workshops, in the home, in the schoolroom, and especially in the Sunday school and in the teachers' classes, let us breathe this petition, "Lord, teach us to pray." Men with hoary locks, and women who failed to learn this precious lesson in youth, may come now as little children and learn to talk to their Father, receiving the same marvelous answers to prayer as Sammy Morris did.

But the ideal time to learn to pray is in childhood, in the home, and in the Primary department of the Sunday school. A great responsibility rests upon Christian mothers and teachers. The mother who is content for her child to say certain set prayers, the child to repeat it as any other verse which he has been taught to recite, will not develop any real prayer-life in the child, or rear men and women whose hearts shall go out to the world's need, or share with Christ His burden for the unsaved. The sentiment of "Now I lay me down to sleep" is beautiful, but shall we let any sentiment, however beautiful, or however many tender memories cluster around it, block the real

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prayer-life of any child, or become a wall that stands between a nation and true intercession?

Children as young as two or three years of age may be taught to know what real prayer is. Our hearts will be stirred and thrilled at the petitions of the little ones, if we will but teach them that God is their Father, and that they may talk to Him just as they do to their earthly parents.

A little boy of two and a half years, whose mother told him the story of how sin entered into the world and made our hearts black, and how God had sent His Son Jesus Christ to make our black hearts white, said the following night in his little prayer, without any suggestions from his parents: "Dod, me don't want black heart, me want white heart; me want Jesus to live in my heart. Make everybody's heart white, Dod, please. Amen!" That prayer came from the child's heart. He was beginning to know his heavenly Father, to go to Him with his needs, and to have real faith. Could any set prayer ever accomplish this work in the soul of a child? Let us, then, forever be done with teaching our children set prayers, training them to repeat vain

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petitions as the heathen do. Rattling off a few sentences, parrot-like, will not give children any real knowledge of faith and prayer.

A lad of seven who had been trained not to say any set prayer, but to go to his heavenly Father as easily and naturally for his wants as he did to his earthly parents, lost his overshoe. Running to his mother, he asked: "Mother, if I ask God to help me find my overshoe, will he do it?" With real faith she answered, "Yes, my darling," at the same time lifting her heart in prayer to the Father, who cares for the lilies and takes notice of the sparrows, to protect and strengthen the faith of her little boy. Without another word, the child bowed his head upon the dresser and said, "God, please help me find my overshoe," then confidently and jubilantly bounded back to his play. That afternoon the boy who delivered groceries brought to the door a muddy little overshoe, saying his dog had carried it off.

It was faith like this, the faith of a little child, that enabled George Muller to pray up the walls of an orphanage, and to pray orphans into it. It was the same simple, childlike faith that enabled Hudson Taylor

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to pray out hundreds of missionaries, and pray down the money to support them. If our Primary and Junior teachers in the Sunday schools will ask God to help them teach their scholars to pray, we will have more missionary intercessors like Hudson Taylor and George Muller.

In the Primary and the Junior departments it is a good plan to let the children make their own requests for prayer. In the Primary department the teacher may repeat the requests in child-language, letting the children repeat the words, sentence by sentence, after her. But it is a better plan, even with the smallest children, to have sentence prayers, and let each child bring his or her request direct to the throne of grace. It is a good plan to suggest sometimes to the primary mind some of the things we need to ask our Father for, suggesting at the same time the many things for which we should be thankful. Let the little tots stand, one at a time, before they go to God, and tell of something especial of which they are thankful. Another time let them stand, in the same way, and make requests for prayer—for a father, a mother, a brother, or a sister, who is unsaved; for themselves;

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for the poor and suffering; or for the missionaries.

It is always well to keep one or more missionaries by name on their hearts for prayer. Parts of letters from missionaries read to the scholars will do much in strengthening prayer for these workers and their work. A missionary map hung before the school, with its dark patches of heathendom, will be a reminder for prayer. "Thank God for bairns' prayers. I like best the prayers of children," shows what James Chalmers thought about the part which children may have in the evangelization of the world.

Giving instances of remarkable answers to prayer, citing the example of missionaries of great faith, and urging the boys and girls to read the lives of men and women of prayer, will do much in fostering and strengthening their prayer-life. The life of John G. Paton will thrill the heart of any boy or girl as much as any adventure story on the market, and as they read of what he accomplished through prayer, their faith will become enlarged. Reading the life of David Livingstone, who in death was found in the attitude of prayer, and the

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wonderful record of his prayers, will be an inspiration to any reader. The life-story of men like David Brainerd, John Hunt, Adoniram Judson, Alexander Mackay, Henry Martyn, and of women like Pundita Ramabai, Mary Reed, Eliza Agnew, and others, will give a missionary spirit to any Sunday school, and increase faith in the lives of those who are willing to yield their hearts to God.

George Muller gave five reasons for the faith that was in his life. He said, first, that he believed it was God's will for all men to be saved, and that when he prayed for them, he never doubted that they would be saved, although he had prayed as long as fifty-two years for the salvation of some souls, and continued to pray for them until the time of his death. What he saw by faith was realized by others after he was gone. The second reason he gave was that he pleaded for their salvation in the name of Jesus Christ, and on the ground of His merit and worthiness, and on that alone, and not on any merit or thought of himself. The third reason was that he believed in the willingness and ability of God to answer prayer. The fourth was that he did not

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live in any known sin. And the fifth reason, that he continued in believing prayer until the time of his death, for requests that had not been answered.

John R. Mott says that known sin in the life will cut the nerve of all prayer, and that God has never been known to hear a prayer from a heart in which any form of iniquity was fostered, except as the individual prayed for his own deliverance and salvation. It is the prayer of a righteous man which availeth much.

If we could influence every Sunday-school scholar and teacher in the land to observe the "Morning Watch," a quiet time in the early morning hour alone with God, before meeting man, to get the Christ-touch before the world-touch has had a chance, we would have empowered lives, and all other problems and difficulties would be easily solved. There is no book that can guide and teach us in our prayer-life like the Bible. It is the food that gives us the strength to pray, and should be our daily preparation for prayer. Bible study is as essential a part of the "Morning Watch" as prayer.

"Five minutes spent in the companionship of Christ every morning—two minutes,

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if it is face to face and heart to heart—will change the whole day; will make every thought and feeling different; will enable you to do things for His sake that you would not have done for your own sake, or for any one's sake." "But if it takes hours, do not leave your 'Morning Watch' until earthly barriers are swept away, and you have seen the Christ. Time so spent is not time lost! He that taketh his time from prayer shall lose it. But he that loseth his time for communion with God shall find it again in blessing."

There are other books that will prove helpful in the prayer-life. Among them are "The Meaning of Prayer," by Harry Emerson Fosdick; "Prayer: Its Nature and Scope," by Henry Clay Trumbull; "With Christ in the School of Prayer," and "The Ministry of Intercession," both by Andrew Murray; "Secret Prayer, by Prof. H. C. G. Moule, and "The Still Hour," by Austin Phelps. Pamphlets which will be found useful are "Prayer and Missions," by Robert E. Speer; "Secret Prayer a Great Reality," by Perry Wright; "The Secret Prayer Life," by John R. Mott, and "The Practice of the Presence of God," by Brother Lawrence.

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There is no book that will help us in our prayer-life like the study of the prayer-life of Christ. There is no better way of knowing Christ than to prayerfully study His words. If He is to live His life in us, we must learn to see things as He saw them, and to feel as He felt. We must learn from Christ how to pray. A study of His life will help to teach us this. From the study of His word our prayer-life will become more unselfish, and we may expect power in prayer, if we abide in Him.

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VI

A Cake and a Cruse of Oil

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VI

A CAKE AND A CRUSE OF OIL

ELIJAH said to the widow of Zarephath: "Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it and die. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which

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he spake unto Elijah." Our God is the same God, "yesterday, and to-day, and for ever." Many Sunday schools say: "We can not give anything to Missions; it is all we can do to keep ourselves alive; if we'd give away the little we have, we'd surely die." Is this not breaking a spiritual law, that must result in death? The law of the spiritual life is clearly set forth in the story of Elijah and the widow of Zarephath, and expressed by our Lord when He said, "For whosoever will save his life shall lose it; but whosoever will lose his life, for my sake, the same shall save it." It is only by giving unselfishly, and at the point of heroic sacrifice, that we can hope to live. This truth has been marvelously demonstrated by the churches and Sunday schools that are giving largely to Missions—their barrel of meal is never empty, and their cruse of oil never fails.

Young people need to be trained to give. Habit is a strong factor in the life of every one. Good or bad habits, for weal or woe, are usually fixed in early life. Sunday-school scholars may form the habit of spending their money self-indulgently, and fasten upon themselves the habit of selfishness for

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life, finding later that a chain has wrapped itself about them which is hard to break; or they may form the habit while children of thinking of others, and learn that there is far more joy in giving than in spending on one's self.

It is a bad plan for the father or mother to give a penny or a nickel to children for Sunday school. Nearly all young people have some money of their own during the week or month, and they should be taught that part of this money should be laid aside for God. If the parent sees that the child will not have any money of his own, by all means find a way in the home for the child to earn the penny or nickel which he is to give, instead of giving it to him on Sunday morning. The joy of earning the money for God will never be forgotten by the child, and the joy and consciousness that he is doing something for the Father, who has done so much for him, will flood his little heart with an unspeakable joy. Never force a child to do anything for God—that will kill the spirit of love, and stunt the spiritual growth. It would be far better to let the child go to Sunday school without any money than to force him to earn it for God.

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If we hope for the highest results in the spiritual training of children, we must begin to teach them to give of their own little substance when only three or four years old. This will give the old self-life a stab in its very incipiency, and begin to give the higher life, the life of unselfishness, a chance to unfold, ere Satan has robbed the soul of its choicest treasures.

Failure along any line in child-training is usually the result of neglect in the early years. It is marvelous what impressions may be made upon a child even through the tender years of babyhood. When the Protestant world awakens to the value of training the child in its early years, as the Roman Catholic Church has, she will awaken to the mightiest force at her command. If we teach our children to give, and help them to find a joy in it, we older ones will be put to shame in lessons of self-sacrifice and self-denial. When children are taught in their tender years the beauty and power of laying their gifts at the feet of Christ, they will rise every time to heroic deeds, and show the spirit of the old-time martyrs.

One little boy, who had learned some-

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thing of these lessons, picked strawberries and carried up wood and water for pennies, until he had the large sum of a dollar. Many a stick of candy had been temptingly resisted to bring the earnings up to this sum. After turning his bank over and counting the pennies, nickels and dimes many times, he turned to his mother and said: "How much would you give to God?"

The mother, knowing that that dollar was all he had, said: "I think a quarter would be enough from a little boy like you."

"Humph!" he exclaimed, "I wouldn't give Him a quarter—that's too little. I believe I'll just give Him the whole dollar!" and, like the widow of old, he cast into the Lord's treasury all that he had.

We need to be afraid of a stinginess and miserliness that causes us to hoard for ourselves, but the spirit of self-denial which causes us to lay by every penny which we can for the Master is the same spirit that caused the alabaster box to be broken and its precious oil poured upon the head of our Saviour. If we deny self, we may expect to bear reproach, even as Mary did. The seal of the world's approval is not given to those who follow in the footsteps of the Master,

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and who would rather spend their money upon Him than upon themselves.

The world could never understand the spirit of a man like William Borden, who, though a millionaire, said that he could not withdraw from the mission field the money to buy an automobile for himself. He said that he was not sick or disabled in any way, neither did he have a business that required it, and so he felt no need for it. Like Christ, he had meat to eat which the world knows not of.

And yet, there was nothing of cant or morbidness in William Borden's life. His favorite exercise was wrestling. All forms of athletics and out-of-door sports held an especial attraction for him. He played football, baseball, tennis, golf, and was a skilled yachtsman. His was a natural life, though Spirit-filled. A friend of his attributes the secret of his transformed life to a little, worn book that was found on his desk, "The Threefold Secret of the Holy Spirit," by James McConkey; and on the fly-leaf of this little book were written these words: "The supreme human condition of the fullness of the Spirit is a life wholly surrendered to God."

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This same friend writes of Borden: "The thought thus expressed had pierced William Borden's heart, and had taken possession of his life. He had seen, young as he was, the privilege of a Christian; he had made the great decision, and had paid the price of a surrendered will, hence Christ owned him, controlled him, and blessed him." So it was not hard for him, though he had come into the possession of a million dollars the day he was twenty-one, to offer himself as a missionary for the far-away province of Kansu in inland China. Neither was it strange to find at the time of his death, aged twenty-five years, that he had willed the million dollars to the Lord, whom he had loved so much. His family was richly provided for, and his Lord had great need for every penny of his inheritance.

The spirit of William Borden is not greater than that of the boy who took the only three dollars he had and invested them in a pig, which he carefully fattened and sold, giving all of the money to support a far-away leper; or the little girl who raised chicks and sold eggs, saving all her money for her mite-box. Each old hen was named

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for some famous missionary, and well did they work to do their part in filling the mite-box.

Telling stories and incidents of those who have sacrificed to give will do much in stimulating the young people in the home and in the Sunday school to find joy in giving. Tell them of how the converted heathen give out of their great poverty, parting with their clothes and food, selling their beds to sleep on mud floors, in order to give the gospel to their people. George Sherwood Eddy tells the story of how, at one time when there was a famine in Burmah, one of the natives brought five dollars to the missionaries to carry on the work of spreading the gospel among his heathen brethren. When the missionary told him he must keep it for food, he replied: "We can live on rats, but they can not do without the gospel." He tells also the story of an old woman in China, who, being unable to walk, was carried in a sack on her son's back to the mission station so that she might give to the mission with her own hands her collection, which she had saved from poverty so severe that she had to mix earth with her scanty food.

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Such instances will surely touch the hearts of old and young, causing them to reflect on the selfishness of the life of Christian America. It is an appalling fact that more money is puffed away in tobacco smoke by the men of this country in one year than the Christians of the United States have given in a century to evangelize the world. Ten times as much money is spent by our women for jewelry as is given to bring the light to those who are sitting in darkness. Shall we not pray for the same Lord who anointed the eyes of the blind, and gave sight when here upon earth, to come now and anoint the eyes of our people for spiritual blindness, giving them power to see the souls that are passing out into eternity without ever having heard of Jesus Christ, and power to see that the money which is being frittered away so uselessly is not theirs, but God's?

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VII

Consecration Day

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VII

CONSECRATION DAY

DECISION DAY has meant much in our Sunday schools in aiding the boys and girls to take the definite step of accepting Christ. Shall we not inaugurate in our Sunday schools another special day, at which time we may show the boys and girls that as they decided for Christ on "Decision Day," they have now the richer and fuller opportunity of consecrating their lives wholly to Christ, that they may become servants of God? We will need to explain to them, at this time, that the word "consecrate" means a complete yielding up of one's self. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," is Paul's definition of "consecration." "If any man will come after me, let him deny himself, and take up his cross, and follow me," is Christ's way of

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expressing it. We must yield up earthly, temporary ambition, give up all forms of self-seeking and worldly approbation, if we are to follow in the footsteps of the Master. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." "He that loveth father and mother more than me is not worthy of me." "So likewise, whosoever he be of you that forsaketh not all that he hath, can not be my disciple." This is the price which Christ has placed upon a consecrated life.

The conception of the average boy and girl—in truth, the average man and woman—is that the Spirit-filled life is a life of *subtraction;* that it is Christ taking away from one everything that is worth while; that it is doing penance, and missing all the good things that other people enjoy. To them, Christ is to be feared. They look upon him as a surgeon who stands ever ready to cut off an arm or a leg, pluck out an eye, or lop off an ear, if they for a moment yield their lives to Him. True, Christ said that it was better to pluck out an eye, or to cut off a hand, than to be cast into hell, but it is not His will for us to be

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maimed in any way, and that is why He beseeches all young people, especially, to yield their lives wholly to Him. If they harden their hearts when this truth has been clearly emphasized, and go away from God, it will cost them, spiritually speaking, more than an eye or a hand.

We must study to show our young people that the Spirit-filled life is not *subtraction,* but *addition.* We have Christ's own testimony as to the truth of this statement: "Seek ye first the kingdom of God, and his righteousness, and all these things shall be *added* unto you." What is it that God wants to take away from boys and girls, and men and women? Only the "carving-knife of sin." The baby wants the beautiful, shining blade; he thinks it is the only plaything that will make him happy; but the father can not give it to him. Sin seems beautiful and attractive to the young, but it is the knife that is going to maim them for life. Sin is the weapon that is going to pierce the eyes and cut off the hands. It is for this reason that we must urge our young people to forsake self and follow Christ.

Ask the members of the Sunday school if

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any one can recall a time in his life when he has made a real sacrifice for Christ. Cite instances of heroic sacrifice for Him. The story of one of our American boys, the son of a wealthy man, who offered himself as a volunteer for mission work, is a striking example. His father disinherited him, refusing to educate him on account of his life-choice. He worked his way through college by doing work in the kitchen, in the stable, firing the furnace, and sawing wood. When chafed at the thought of being a servant, having been accustomed to all the luxuries that wealth could afford, he would remind himself that Christ became the servant of all, and that he was not above his Master, comforting himself with the message: "There is no man that hath left house, or parents, or brethren, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." Which was greater in this boy's life, the subtraction or the addition? He had subtracted a few temporary, earthly comforts, but he had added untold wealth for eternity.

The peace and joy evidenced in the lives of missionaries is a witness to the truth of

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Christ's words, "shall receive manifold more in this present time."

The Bible is replete with incidents of lives who have "counted all things but loss for the excellency of the knowledge of Christ Jesus," and these may be used to illustrate the Spirit-filled life. We might point to the life of the greatest missionary who ever walked on the earth—Jesus Christ. We might tell how he left his home in heaven to come down to earth to redeem men, and how He chose to be a servant rather than a king, counting no service he could render as mean or small, adding the appropriate Scripture passages. Have some one read the passages of Scripture that will show some of the things that Paul yielded up in order to know the fullness and power of the indwelling Christ. Let some of the members of the school stand, and one at a time repeat the Bible verses that show whether Paul counted the Spirit-filled life subtraction or addition. Have them name the things that he counted as "all joy," and explain what he meant by joy, and why he rejoiced in the things that men count afflictions and tribulations. Ask some boy or girl to tell the story of Moses' life—what he might have enjoyed

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in the way of worldly ease and earthly pleasure, and why he chose rather to "suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

The songs that are sung on this occasion will have a strong influence in helping the scholars to yield their lives wholly to Christ, especially if the request is given that they be sung as a prayer. The most beautiful hymns of consecration should be carefully selected for this day.

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VIII

The Choice of a Life-work

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VIII

THE CHOICE OF A LIFE-WORK

THE Sunday school may easily become a mighty factor in aiding the boy and girl to decide upon their work in life. The tendency to drift, to be indefinite and purposeless as to their life-choice, is the condition of a vast number of Sunday-school scholars, both in the matter of their definite acceptance of Christ as their Saviour, and as to the choice of a vocation.

If we can bring to our young people the thought that God has a plan for their lives, infinitely better than anything they can devise, and that He is the architect to whom they should revert for every detail of their life-work—if we can impress this fact upon them, and if it is used by the Spirit in helping them to yield their lives fully to Christ—we will have given to them a compass that will guide and save them from shipwreck. In the secret councils of eternity God has wrought out a plan for each one of us. No

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other person can take this plan and shape his life by it; no other person can fulfill the mission and work which God has designed for us to do. "To every man his work."

We would not turn over a machine to a child and expect him to run it, without our having first explained every detail of the machine with infinite care and exactness, but we would stand by him until we were sure that he understood the mechanism and the operation of every part. We would not think of placing in a boat, out upon the sea, a child who knew nothing about a boat, and had not the faintest idea of how to guide it. We would know the danger attached to such proceedings. Shall we not take the same precautions and give to the characters and lives of our boys and girls the same watchful care, the same essential training, which we would give to the manipulation of a machine or a boat? If we do this, we may expect to find large numbers of men and women "approved unto God, workmen that needeth not to be ashamed."

Few boys or girls have ever thought much about a "call," or have any definite idea as to what constitutes a "call." A cer-

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tain halo and mystic experience enshroud the very word. Paul's experience on the road to Damascus is about what the average young person thinks he may expect if he is ever called to go as a missionary, to preach, or to teach in His name. Ion Keith Falconer said that "while vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism, the burden of the proof rests upon us to show that the circumstances in which God has placed us were meant by Him to keep us out of the mission field." He said further: "A call is a need, a need made known, and the power to meet that need." William Carey said that his call consisted of an open Bible before him, and an open map of the world. Henry Martyn told how his idea of the mission field was first suggested to him by his pastor, when he said: "Martyn, aren't you the sort of man who might give your life to the evangelization of India?" That was his call! David Livingstone said that he had no special call, and no special enthusiasm for Missions, except an overwhelming sense of his duty.

We may give many other striking illus-

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trations that may be used of God in impressing on some heart a call to special service. Say to the members of the Sunday school: "Suppose we divide the town in which we live into two parts by the main street—on one side every man, woman and child who has heard of Jesus Christ and who has had the opportunity of accepting Him; on the other side only a few of the men, women and children who have ever heard of Him." Then ask them on which side of the street they would rather serve. This will emphasize the call to the foreign field. Then draw another line through the town, and place on one side all of our splendid church buildings, hospitals and schools, with their numerous Christian workers; and on the other side place the tenement districts of our cities, the neglected people of the mountains, the Jews, and all unchristianized foreigners who have come to America. Then ask them on which side they feel that they are most needed. This will emphasize the call to home mission work. "'Here am I; send me' to the first man I meet, or to the remotest heathen," is the response which we hope to kindle in the heart of every boy and girl in the Sunday school.

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Thirty-five years ago a young artist was engaged in painting a picture which he had hoped would find a place in the Academy. It was the figure of a woman struggling along a street, on a wild, stormy night, the sleet driven by the wind into her face, a little baby in her arms. Doors and windows were shut in her face. The picture was called "Homeless." As the artist painted it, it seemed to come to him as a living reality. He put down his brush and said: "God help me, why don't I go to lost people themselves, instead of painting pictures of them!" Then and there he consecrated himself to God. He went to work in the slums, and made the fight against sin as few men have done.

We must picture to our young people the sad conditions that prevail in heathen lands, and in the neglected parts of our own land. The medical malpractice of heathen lands seems almost incredible to civilized, enlightened, Christian Americans. In Arabia one method of relieving sickness is to burn holes in the body in order to let the disease out. Branding sick children with red-hot bars, and chopping off wounded limbs and sealing them with boiling tar, are other

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methods. Often the wounds remain as open sores for years. Chinese doctors have a practice of igniting inflammable mixtures on the skin. In Korea, darning-needles are thrust through the palms of the hands and feet, the joints, and through the lips into the jaw, to relieve pain.

The cruelties inflicted upon mothers in heathen lands in perilous times are unmentionable. In China, a method of relieving pain in the head has been to pierce the eyeball or the drum of the ear. An antidote used for the headache of an old woman was to place a pot of boiling water on the head of the patient. As quickly as it cooled, more boiling water was added. At the end of two hours the pain was relieved, but the patient was dead. Relief for a dislocated ankle has been attempted by driving a stout wedge through the foot and bandaging the foot to the wedge.

A treatment for rheumatism is to cut open a place in the heel, scrape down the muscular tissues to the bone, fill the hole with red pepper, and then carefully sew it up. Chinese physicians have been known to cut off an arm or a leg of a child to make soup for a sick parent, believing that it

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would have healing power. The amputation would be performed without an anæsthetic. Fever patients when in delirium are put in outhouses and chained. In Tibet any patient who shows any evidence of smallpox is burned alive, or pushed over a precipice, or driven into the mountains to starve to death. In Syria, Arabia and Persia the insane are chained and beaten, with the idea that this will drive out the demon. When this proves ineffective, the hands of the insane are tied behind them, and they are driven into the desert, never to be heard of again.

Medical Missions have done more to open up non-Christian lands to the gospel than any other one agency. They are likewise the most effective method of winning the hearts of the people to the gospel. Christ was a medical missionary. Surely no one could choose a greater life-work. If we show the members of the Sunday school the chart which pictures that there are four thousand physicians in the United States to every medical missionary in some heathen lands, it may be the means of more boys and girls consecrating their lives to this work. Show the girls that nurses and

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teachers are needed, as well as preachers, evangelists and doctors.

It may prove inspiring to the Sunday school to tell some of the reasons that volunteers have given for offering up their lives for the service of Missions. "I am going to Japan to give the young men in Japan the same opportunity that I have to accept Christ." "I am dedicating my life to the neglected people of the mountains of our own country because of their great need." "I am going to Mexico because I love the Lord Jesus Christ, and I want to serve him." "I am giving my life to the foreigners who have come to our shores because I feel that they need the gospel as much as they did when on heathen soil." "I am going to Africa to work, to live, to love, and, if need be, to die." "I have heard the cry from the souls of our tenement districts, and I am going to answer that cry because they need me." "I am going to Laos because it is the best investment that I can make of my life." "I am going to China because it is one of the hardest places to reach men for Christ." "I am going to South America because the value of a soul can not be estimated and I want

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to die rich." "I am giving my life to the Jews in the United States because so little is being done for them, and they need Christ so much." "I am going to Africa as a Christian missionary to help to heal the open sore of the world." "I am going to Persia as a Christian physician because I am so needed there." These are a few of the reasons that have been given by Volunteers.

If we want to place our lives where they will shine the brightest, it will not be alongside of numerous other lights; it will be in the dark places. The story of Thomas Coke is another instance of heroic devotion. At the age of seventy he begged the Board to send him to India. When they told him that he was too old, he replied: "I am young enough." They said: "You have no money." He answered, "I have," and at once chartered a vessel and started off for India. He died on the vessel, and was buried at sea. A few hours before his death he sang:

"To me remains nor place nor time,
My kingdom is in every clime;
I can be calm and free from care
On any shore, since God is there."

He is quoted as having said: "I want the

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wings of an angel, and the voice of a trumpet, that I may speak the gospel in the East and in the West, in the North and in the South."

Melville Cox, who had buried his young wife, and who had been compelled to spend his winters in the South, to stay the hand of a dread disease, in offering his life for Africa said: "Liberia is swallowing up my thoughts; I thirst to be on my way." He wrote back: "If it please God that my bones shall sleep in an African grave, I will establish such a bond between Africa and the church at home as shall not be broken until Africa be redeemed!" And when his heroic spirit lay dying of an African fever, he repeated the words that he had said before leaving America: "Though a thousand fall, let not Africa be given up."

The life story of David Brainerd, the apostle to the North American Indians, would thrill the heart of any one. He roamed the forests, living on the coarsest fare, without a human to whom he could speak English, but he was an angel of light to those poor creatures, pointing out the way of life. He said: "Oh that I were a spirit, that I might be more active for

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Him!" He spent whole nights in prayer out in the forest, being in such agony that his clothes were wet with perspiration.

The life of Brainerd was an inspiration to William Carey, as he interceded for the souls in India. Sitting on his shoemaker's bench, he said: "If God can do such things for the Indians of America, why not for the pagans of India?"

Alexander Duff said: "Silver and gold have I none; what I have I give—I offer myself; wilt Thou accept the gift?" That is the gift that Jesus Christ wants—the heart and life of every boy and girl in this land. No amount of money can ever take the place of a surrendered life. After we have given ourselves, we may give our money, otherwise it will not be acceptable.

We need to hold up spiritual ideals constantly in the home and in the Sunday school. In this material age we need to show our young people that success can not be measured materially. The philosophy of riches is given in the story of the young man who remarked to a millionaire that he was more to be envied than any man he knew. The millionaire replied that he saw no reason why he should be envied; that he could

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eat only one man's allowance, wear only one suit at a time, and live only in one house. As for the rest of his money, he couldn't eat it or wear it, and that all that he could do with it was to use it for other people, and that they were the beneficiaries, not he. He said, further, that all he could do was to look at his splendid pictures and costly furniture, and that the poorest man could do the same; that five cents would give this same poor man a ride without the burden of footmen, drivers and hostlers. He closed his remarks with the words: "I can tell you, young man, the less you desire in this world, materially, the happier you will be; all of my wealth can not buy back my youth, can not purchase exemption from pain and sickness, can not procure for me the power to stay the hand of death, and then what will avail when, in a few short years at most, I will lie down in the grave and leave it all forever? Young man, you have no cause to envy me."

This is the refrain of a life that has succeeded in what the world calls "success." Money properly used and wisely given may be the means of great blessing, or it may become a snare and rob us of God's best. The Bible speaks of the "deceitfulness of

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riches." Money has an alluring, deceptive power. It pretends to offer happiness to any one who will embrace it, but it proves to be only a shadow to those who pursue it.

Let us listen for awhile to the throbbing life-refrain of those who have *left all to follow Christ.* David Brainerd, missionary to the Indians, poor, hungry and alone, as far as real earthly companionship goes, declared on his death-bed that he would not have spent his life otherwise, if he could. Charles Frederick Mackensie said: "If I had a thousand lives to live, Africa should have them all." Samuel Dyer's words were: "If I thought anything would prevent my dying for China, the thought would crush me." Mrs. Archibald said: "I have been in India twenty years, and if I had twenty lives to live, India should have them all."

"Have you ever repented being a missionary?" Henry Martyn said to Vanderkemp in his old age. "I would not exchange my work for a kingdom," was the reply. "What are the discouragements of your work?" Dr. John Scudder was asked. "I do not know the word," he replied; "I long ago erased it from my vocabulary." James Chalmers, in looking back over the twenty-

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one years of his missionary life, remarked that he would gladly take the shipwrecks, face the life-dangers, be surrounded with savages, spears and clubs, in order to be a missionary. William A. B. Johnson said that if he had ten thousand lives to live he would offer them up for the soul of one poor negro. When we read the words of David Brainerd's consecration we do not wonder at the results of his life: "Here am I, Lord, send me; send me to the end of the earth; send me to the rough, the savage pagans of the wilderness; send me from all that is called comfort in the earth; send me even to death itself, if it be but in Thy service, and to promote Thy kingdom."

The names that are written in letters of gold in the history of Africa are not those who have been at the head of the Government, but the names of Robert Moffat, David Livingstone, Alexander Mackay, and others. In India the names of viceroys and generals are forgotten, but the names of Reginald Heber and William Carey will live forever. Bishop Thoburn said that during the twelve years that he was a resident in the city of Calcutta he met hundreds of tourists from England and America, but

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that he recalled only one person who desired to see the house in which Macaulay lived, only one asked to see the house in which Thackeray was born, but that hundreds asked to see the grave of William Carey.

We must "sow beside all waters," "for in due season we shall reap, if we faint not." The best seed which we can sow is the word of God. Rev. John W. Butler tells us that while riding through the cornfields of Mexico he heard a tune being sung which he had heard in childhood. Following the song, he came upon a mud hut, where he found an old Indian seated in the doorway, with a large Bible on his knee, and a hymn-book in his hand. When asked where he procured these books, he replied that his father had received them from a colporteur during the time that the American army was in that country. The next Sunday Mr. Butler returned to the village and worshiped in a small mud chapel with thirty or forty Christians, who evidenced true salvation and witnessed to the fact that they had been turned from darkness to light by the books left there by a colporteur of the American Bible Society in the winter of 1847-48.

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If we can awaken within our young people a passion for the souls of men, we will have accomplished a great work for God. As they stand upon the threshold of life, ready to make their life-choice, shall we not urge them to let God choose for them? "The night is dark and we are far from home;" only God can see into the distance. He alone can guide and save our lives from shipwreck. If we choose Him for our Mariner, we may expect guidance from an unerring hand, giving all that is best in life, and in the world to come, eternal life.

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